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THE PAINTERS.

BY REV. ALFRED J. HUGHES.

A painter sat at his task one day,
And the picture grew apace;
I saw the lights and the shadows play,
As he wrought, upon his face;
For light and shadow, in strange accord,
Moved under his skillful touch;
He finished his task, and, for reward,
The people applauded much.
A painter sits in the open space,
And he works, day after day;
We cannot see it upon his face,
The lights and the shadows play;
But, lo! at the touch of the brush of God
The lights and the shadows meet;
And all the universe will applaud
When the picture is complete.

FIGHT OR FAIL.

BY JUDGE R. C. PITMAN.

A good cause will not conquer
without good soldiers. Let us not be
deceived. The liquor traffic will not
be suppressed by brave words or
strong arguments, unless these are
backed up by resolute and persistent
action.

Simple souls may wonder that such
a traffic, the enemy of all good and
the ally of all evil, still bids defiance
to all assaults upon it; but a hundred
years after John Wesley denounced
slavery as "the sum of all villainies,"
it flourished as an "institution,"
and ruled in Church and in State.
Like that in its prime, the liquor
traffic is now strong in wealth and
political power. It means business!
Energy, decision, single-mindedness,
are powers in this world, whether ar-
rayed on the side of good or evil.
And when these are arrayed on be-
half of an interest employing a capital
of hundreds of millions of dol-
lars, and an army of employees of
hundreds of thousands of men, which
holds large and valuable real estate
in all business centres and entangles
with itself other large pursuits and in-
vestments, which controls one great
political party almost without resist-
ance and frightens the other whenever
its own Diana is seriously threat-
ened, it is surely no easy sentimental
contest to which the friends of tem-
perance are summoned.

There are hopeful indications ev-
erywhere of awakened interest in
temperance issues. Especially do
we take heart at the grand popular
vote for constitutional prohibition in
the States of Kansas and Iowa. It
is invigorating to find a mighty moral
wave coming East from that part
of our country where Dr. Bushnell
told us, a generation ago, to look out
for "barbarism as our first danger!"
And lo! we have now to look west-
ward for this grand forward step in
Christian civilization. But wherever
this step may be taken, it will be a
fatal mistake if we regard the battle
as won when it is only well begun.
Constitutional provisions will not en-
force themselves, nor will even good
laws with adequate penalties which
may be enacted in pursuance thereof.
The execution of the law will demand
not only wisdom in the choice of
means, but steady, courageous, per-
sistent effort in the face of a power-
ful, unscrupulous and wily foe. And
the battle must be fought under some
discouragements. It will require pa-
tience to await the settlement of legal
questions which we must expect the
liquor dealers' counsel to raise. It
will require more skill and experience,
after the publicity of the traffic has
been checked, to procure the evidence
necessary for conviction than is al-
ways at once available. And as the
friends of the law near success they
will find that resistance grows fiercer.
The political power of the traffic will
again be invoked. Timid politicians
will dread to see measures "carried
too far"—i. e., to the point of irritat-
ing the more powerful of the liquor
fraternity. And, in fine, unless "the
party" are made to dread the votes of
prohibitionists more than the votes of
the trade and their allies, the move-
ment will halt, and finally the field
will be abandoned to free men. This
is not a fancy picture. Thirty years
ago the States of Ohio and Michigan
placed in their constitutions inhibi-
tions against the granting of licenses,
but they were not made effective
for the prohibition, or even the re-
straint, of the liquor traffic; and some
years since, the latter State repealed
the provision, and in the former State
there is now pending a proposition,
not starting from the liquor dealers,

for its repeal. Nor, in this connec-
tion, must it be forgotten how easy it
is to lose ground gained in some well
of popular impulse. Massachusetts,
Rhode Island, Connecticut, New
York, Delaware, Michigan, Indiana
and Minnesota have all had and lost
prohibitory laws.

Two duties are now imperative
upon the good people of Kansas and
Iowa, who are rejoicing over their
brilliant victories, and in the per-
formance of which they should be as-
sisted in every practicable way by the
friends of our cause everywhere. The
first is, to sustain and increase
an intelligent public sentiment upon
the subject of temperance by the un-
remitting use of all educational agen-
cies, especially the pulpit, the plat-
form and the press. The latter agen-
cy should be emphasized because it is
most likely to be neglected. Every
store-keeper should find on his coun-
ter, and every farmer should be able
to read by his winter fire-side, the
thoughtful publications of the Nation-
al Temperance Society upon the var-
ious aspects of this question. But
this alone is not enough. This right
public sentiment must be organized
for effective action at the ballot-box.
Laws are not only to be made and
upheld, but men are to be chosen to
execute them who believe in them,
and who shall feel that they were
chosen for that very purpose.

Coming nearer home, let us ask,
What do the men of Massachusetts
propose to do? Years ago, "Warring-
ton" wrote, in reference to a third
party, that he "hated to see a brave
man trying to rally a set of fellows
who will not rally." In the opinion
of many this experiment has been
tried long enough. But what courage
have those shown who have believed
in making the fight for prohibition in-
side of the Republican party? The
manner in which, of late years, they
have been laughed down, browbeat-
ed, gagged by grossly unparliament-
ary rulings, and finally put off with
resolutions of unmeaning chaff by
their conventions, is a humiliating
record.

Fortunately, we have this year, as
the Republican nominee, a firm and
conscientious prohibitionist, who will,
we believe, have the courage of his
opinions at all times. But the legis-
lature demands careful attention.
Are our friends ready to attend the
caucuses, with the plain declaration
that it is with them a matter of con-
science not to be responsible for the
drum-shops of the State; and if their
protest against the selection of
license candidates is unheeded, to
make that protest effectual by the de-
feat of such candidates at the polls?

At the late convention in this State,
over which President Seelye presided,
he made this noteworthy declaration
— that the claims of prohibitionists
should "be recognized and obeyed by
the political parties of the day, or
else they shall be trampled under the
feet of the nation which they refuse
to serve." Brave words these! Alas!
we have heard such before. Will they
ever be translated into brave deeds?
"Faith without works is dead."

"PRAYING ALWAYS."

(Twenty-fifth Anniversary of the Fulton Street
Noon Prayer-meeting.)

BY CHARLES PRINCE PRICE.

On Saturday, Sept. 23, 1882, in
the Middle Dutch Church, corner of
Lafayette Place and 4th Street, New
York city, the twenty-fifth anniver-
sary of the Fulton St. daily prayer-
meeting was celebrated. The day
was gloomy, and at the hour of the
meeting (12 o'clock noon) came one
of those severe showers which char-
acterized the recent long storm which
drenched New York and the country.
Nevertheless, quite a large number
of friends and habitués of this hal-
lowed institution gathered together to
commemorate the foundation and
establishment of the meeting, which,
twenty-five years ago, commenced in
a memorable half-hour of prayer, in
which the now venerable and beloved
missionary, Mr. J. C. Lanphier, was
the only participant. The influence
of those silent moments has gone out
through the world, and the mission-
ary still stands at his post, silvered
with years, but "fervent in spirit,
serving the Lord" each day in con-
nection with this blessed work, which

an evening paper calls "a curious
incident in the local history of a city
like New York," but which hundreds
regard with tender emotion and grate-
ful thanksgiving as the work of the
Lord.

The exercises were conducted by
Rev. Talbot W. Chambers, D. D.,
of the Reformed (Dutch) Church,
who opened the meeting by reading a
Scriptural selection from the 6th
chapter of Ephesians; and after
prayer, in an introductory address,
he gave a brief sketch of the influence
and blessings which had gone forth
from the noon prayer-meeting. Some
remarkable features of the meeting,
he said, were the sympathy between
Christians of different names and
nationalities, meeting together on
this common ground; that the meet-
ings were the same to-day as twenty-
five years ago; that they were still
under the same auspices; that they
had not degenerated, and the atten-
dants and interest had not dimin-
ished. The blessing has come in
keeping up this essence of all Chris-
tian religion — "the communion of
the living God with us." "Religion
lives by the practice of such sweet
communion and prayer," as is exem-
plified in this meeting.

Rev. Thos. W. Conway (Baptist)
was then introduced, and recited
some of his personal experience in
connection with the meeting in its
early years. Among his richest
blessings were those springing from
contact with this means of grace.
He said that, during the war, while
a chaplain in the army, he sought
interest in the prayers of Fulton
Street for the work in his regiment,
which resulted in many of his soldiers
enlisting under the banner of the
Cross. He spoke, also, of gracious
work in New Orleans among his as-
sociates in educational work; and
again he was blessed in bringing the
case of a noted politician and con-
gressman to this hour of prayer. He
closed by expressing a hearty inter-
est in the progress and welfare of this
work.

Rev. W. F. Crafts (Congrega-
tional) related an incident in illustra-
tion of the value of prayer in sup-
plementing Christian work and preach-
ing: A little boy whose father and
mother had been away from home,
met them as they returned, and in
great excitement exclaimed, "O
father! father! we have had a fire
at our house, and we put it out."
"What did you do about it, my
son?" asked the father. "Well,"
said the boy, "you see John got the
water, and Jane put it on the fire,
and I said 'Amen.' " We want,
said the speaker, the preaching
brought to us, and the money poured
out to carry on the work, but we
need, also, the prayers, the amens.
The Chinese give the definition of
"amen," which expresses it quite
rightly — "Heart wishes it exactly
so." This meeting has tested
prayer, and is a strong argument
against unbelievers. We have had
answers to our prayers, and have re-
ceived what we have asked for, and
often more than we have expected.

Rev. J. S. Chadwick (Methodist)
followed, speaking of the pleasure of
historical study, and stated that the
study of the history of prayer was a
grand one. Here we speak of what
God has done through human
agency. The record this meeting
gives of human effort combined with
Divine power, is unparalleled. God
allows His people to work with Him
in evangelizing the world, through
such means as this. This prayer-
meeting is a history of co-operation —
a history of united prayer, in which
North, South, East and West have
joined, a history of gracious results,
the evidences of which are all about
us, and angels have recorded them.

Rev. A. A. Reinke (Moravian)
then spoke of this as a day of glad
jubilee — a birthday anniversary
known all over the world. This
meeting had been owned and blessed
by the Saviour for twenty-five years.
We bring gifts in expression of hu-
man friendship on the birthdays of
our friends; let us to-day bring a gar-
land of Christian love in memory of
these years, and raise a memorial-
stone upon the four sides of which
shall be inscribed: "Hitherto hath
the Lord helped us;" "We are not
worthy of the least of all Thy bene-
fits;" "What hath God wrought!"

"The Lord is at our right hand."
The scoffs and demonstrations of sci-
entists and philosophers cannot, he said,
efface the testimony of hundreds who
prove the blessing of daily prayer.

Rev. T. De Witt Talmage, D. D.
(Presbyterian), called this occasion
"the silver wedding of Fulton St.
prayer-meeting" — twenty-five years
married to the best affections of the
Christian Church. He said that ten
minutes allowed no time to recount
the blessings of so many years. He
would only offer congratulations, and
shake hands. First, he would shake
hands with Dr. Chambers (the
leader), who had done so much in
early years for this enterprise; next,
with Mr. Lanphier, the founder of
the meeting, for no one was more de-
serving of our love; again, with the
old Dutch Church which opened its
doors at the outset, and still kept
them open in its support. He would
also shake hands with all denomina-
tions, who met in common within its
walls; and quoted with much warmth,
"Blest be the tie that binds our
hearts in Christian love." He hon-
ored this meeting because it was revo-
lutionary; it had changed all our
prayer-meetings, and made them
bright, happy, useful services. "It
had cut off prayer at both ends and
fired it in the middle." He favored
short prayers; Bible prayers were all
short prayers. He illustrated the
swiftness of prayer in its effects by
happy-occurrences.

Hon. Wm. E. Dodge made the
closing address, and said he was re-
minded, as he came from his country
home to attend this service, of the
dark days of 1857, when this institu-
tion was founded. As the clouds
were thick and dark to-day, so then
in the financial world dark clouds ob-
scured the vision, and panic and dis-
tress stared all in the face. Bro.
Lanphier took up the work, business
men prayed, and God lifted the
clouds. He recounted the temporal
blessings that followed to Christian
merchants, and the great prosperity
that had come to the country. He
urged the necessity of prayer in suc-
cess, even more than in adversity.
"What shall be the record of the
next twenty-five years?" he asked,
and referred touchingly to his own
silver wedding and to his more recent
golden wedding. He thanked God
that He had been a hearer and answer-
er of prayer to him, and prayed that
the mantle of the founder of Fulton
St. prayer-meeting might in the com-
ing years fall upon one worthy to re-
ceive it.

After prayer by a lay brother, the
exercises were closed with the ben-
ediction by Dr. Reinke.

OHIO METHODISM.

BY PROF. S. F. UPHAM, D. D.

A recent visit to the great State of
Ohio, in the interests of Drew Theol-
ogical Seminary, has given to me new
and broader views of the power and
influence of our church in the West.
The notes of a few "impressions"
may not be uninteresting to the read-
ers of the HERALD.

Leaving New York on Friday,
Sept. 8, I reached Dayton, the seat of
the CINCINNATI CONFERENCE,

on Saturday evening. The Confer-
ence Sabbath dawned bright and
clear, and the spacious Grace Church
was crowded long before 9 o'clock, the
hour fixed for the Conference love-
feast. Rev. Dr. Dustin, formerly of
New Hampshire, presided. The
singing was inspiring — the old hymns
of Methodism being chiefly used.
The testimonies were clear and intel-
ligent, and as the meeting progressed,
the tide of feeling rose higher and
higher, until songs and shouts and
tears freely mingled. It was a genu-
ine, old-fashioned Methodist love-feast.
Heaven seemed near.

Such a service was a good prepara-
tion for the sermon, which was
preached by Bishop Bowman. His
subject was, "The Pearl of Great
Price." In much physical weakness,
and with great simplicity of language,
he discoursed delightfully upon the
supreme excellence of our holy religion.
There were passages in the sermon of
rare beauty and eloquence. It was
"preaching, with the Holy Ghost
sent down from heaven." The Gospel,

pure, simple, warm, came to all minds
and hearts "with much assurance."

I am glad to say that the health of
Bishop Bowman has greatly improved.
He is able to do his full share of epis-
copal work, although he has not yet
entirely recovered from the effects of
his severe and protracted illness.

The business sessions of the Con-
ference greatly interested me. There
was no lack of talkers, almost every
motion eliciting considerable discus-
sion. The old men of the Conference
freely mingled in the debates, while
the young men were by no means be-
hind their seniors in "throwing
light" upon the many questions, local
and general, which came up for con-
sideration; yet in the many discussions
I failed to discover one word which
savored of acerbity. They were
Christian ministers met to counsel in
reference to the great and common in-
terests of the church, each man having
an opinion, which he did not hesitate
to avow and defend; but all were pos-
sessed of the spirit which "thinketh
no evil." The retirement from the
active work of the itinerancy, after fifty
years of faithful service, of Dr. Gran-
ville Moody, was very affecting. The
Doctor did not dare to trust himself
to extemporaneous speech in making
his request to the Conference, so he
read a paper, which was, in its way,
a perfect gem. He briefly recounted,
in his own inimitable style, the labors
and triumphs of the half-century passed
since he joined the "old Ohio Confer-
ence;" spoke of his comrades, most of
whom have ascended; declared his un-
dying love for the brethren and his
unshaken confidence in the doctrines
and polity of Episcopal Methodism;
and then, overcome by emotion, asked
that his name might be placed among
the supernumeraries of the Conference.
The request was granted, and a
committee, composed of the leading
men of the Conference, was appointed
to draw suitable resolutions expressive
of the esteem and love of his brethren.
The Doctor goes to Iowa, and to use
his own language, "intends to grow
up with that new State."

I noticed quite a sprinkling of New
England men in the Conference —
Drs. Rust, father and son, Dr. Dustin,
and Dr. Payne. Dr. H. B. Ridgway,
formerly of Portland, and well known
in the East, goes from very successful
pastorates in Cincinnati to a profes-
sor's chair in Garrett Biblical Insti-
tute. He carries with him, to his
new field of labor, the affection of his
brethren, who readily recognize his
pre-eminent fitness for the work to
which he has been assigned.

Dr. R. H. Rust, late president of
Cincinnati Wesleyan College, re-enters
the "regular work." His many
friends in Fall River and elsewhere
will be glad to learn that he is sta-
tioned in one of the largest and best
churches in Ohio — Grace Church,
Dayton.

At the close of the Conference ses-
sion I went to Sidney, the seat of the
CENTRAL OHIO CONFERENCE.

Bishop Warren filled the chair, and
presided with great dignity and ur-
banity. The Bishop looks not a year
older than when he preached to de-
lightful crowds from the pulpit of
Trinity Church, Charlestown. His
voice had the same compass and rich-
ness, and his sermon, on Sunday
morning, had the old-time felicity of
expression, beauty of illustration, and
depth of thought. He is producing
a fine impression upon the church
everywhere. He goes through with
the routine work of a Conference with
sufficient dispatch, yet does not create
the impression of undue haste, while
the humblest preacher finds in him
not simply a "chief minister," whom
he has promised "reverently to obey,"
but a brother with a warm heart.

The Central Conference is composed
of a noble body of men, most of them
in the prime of life. Its territory em-
braces some of the best counties in the
State. The chief city is Toledo,
where the Methodist Church holds a
commanding position among the forces
of Protestant Christianity. Indeed,
throughout all the region covered by
this Conference, Methodism is a power
every way. It holds a high social
position, but it is found on the right
side of every moral reform.

From Sidney I turned southward
to visit the session of the
OHIO CONFERENCE,
at Ironton, a small city situated on
the Ohio river. This is the original

Conference of the State, organized in
1812, and embracing not only the en-
tire State of Ohio, but Indiana and
Michigan as well, and also parts of
Kentucky. What changes in seventy
years! There are now in the territory
originally included in the "old Ohio
Conference," twelve large Conferences,
with thousands of itinerant ministers
and tens of thousands of devoted mem-
bers, and yet the work is moving
grandly on.

The Nestor of the Conference is
Rev. Dr. J. M. Trimble, who joined
in 1829. The Doctor is still vigorous,
and participates in the proceedings
with as much interest as ever. I was
told that he frequently preaches with
all the fire and eloquence of former
days. He has been a member of every
General Conference since 1844, and if
he lives till next fall, will probably be
elected again. He is a recognized
leader, of whom his Conference is
proud — a grand old Methodist
preacher.

Bishop Harris presided at this Con-
ference, but did not preach on Sunday,
greatly to the regret of all, on account
of temporary indisposition. Closing
the Conference early on Monday
morning, he hastened to Illinois to
open another on Wednesday. I was
greatly pleased with the "old Ohio."
The preachers are many men, who
believe in positive Christianity and
aggressive warfare. They strike
hard blows against sin of every kind,
and confidently expect to win in the
contest.

From Ironton, I went to Delaware,
the seat of the

OHIO WESLEYAN UNIVERSITY.

My old friend and college class-
mate, Rev. Dr. C. H. Payne, is the
president of this flourishing institution.
Its halls are crowded with students —
six hundred of them; its faculty are
learned and progressive, its facilities
unsurpassed, and its trustees are de-
termined that it shall maintain a front
rank among American colleges. It is
already the largest literary institution
of its grade in Methodism, on either
side of the water.

Dr. Payne is in labors abundant,
and has already established a reputa-
tion throughout Ohio as a successful
educator. Dr. Frederick Merrick, well
known in New England, ex-president
of the university, still retains his pro-
fessor's chair, and in the enjoyment of
the respect and love of all who know
him, is passing a quiet and serene old
age.

The last Conference visited was the

EAST OHIO.

Here I found Bishop Peck, rather
feeble, yet dispatching the business of
the Conference with great energy.
This is a large Conference, covering a
beautiful section of country. Strong men
are the guiding spirits, and the church is
growing in every respect. The pre-
siding elders, without an exception,
reported extensive revivals, and of
course, increased benevolent collec-
tions. This is as it should be. A re-
vival that does not loosen the purse-
strings, and send out the converts,
young and old, to consecrated service,
is spurious.

Ohio Methodism is alive, aggressive
and vigorous. It is not more demon-
strative, however, in religious meet-
ings, than the Methodism of New En-
gland, yet is possessed of intense and
well-directed enthusiasm. It is not
infected with the any "liberal" no-
tions, but holds tenaciously to our
never-to-be-obsolete Wesleyan Armin-
ianism. It is now grappling with the
rum question. In all the Conferences
resolutions favorable to constitutional
prohibition were unanimously adopted,
and the preachers went to their ap-
pointments determined not to rest, day
or night, until the abominable liquor
traffic shall be done away. When
that day comes — and come it will —
it will, appear that the Methodist
Church in Ohio has contributed in no
small degree to the grand result.

THE COMET.

BY PROF. W. HASKELL.

San is really among the prophets at
last! Science and religion are changing
places, at least so far as threatening the
end of the world is concerned. Science,
with its solar flames, its distant worlds
wrapped in winding sheets of blazing
hydrogen, and its sunward rushing com-
ets, bids fair to rival the Salvation Army.
It is but a little while ago that a report
was circulated on the somewhat mis-

represented authority of R. A. Proctor,
that one of our recent comets was the
same with the great comet of 1843, which
came so near grazing the sun's surface,
and which was seen in broad daylight.
It was further said, that this comet was
gradually contracting its orbit, so that
in a few years it would fall into the sun,
and might, by suddenly increasing the
heat of that luminary, destroy all life on
the earth. Now, another comet appears
in daylight, close by the sun, with wings
outspread like the angels of the Apoca-
lypse. At once the cry is raised that
this is another return of the same comet,
which is to heat up the sun like
Nebuchadnezzar's furnace, and burn the
world. This hypothesis was even said
to have been "verified."

Nonsense! Comets have us at an ad-
vantage by the short time they remain
in sight, the rapidity of their motions,
and the peculiar shape of their orbits.
How uncertain they are, is seen from this:
that good observers assigned to this
same comet of 1843 periods varying from
six or seven up to one hundred and sev-
enty-five years! That astronomers may
be sure of the return of a comet, they must
not only see it actually reappear, but
they must once predict its return and
find it true to time. A comet revolving
in a spiral orbit, drawing nearer to the
sun at every revolution, is at present a
thing wholly unknown; it belongs to the
poetry of science. Moreover, the com-
ets are inveterately given to flirting with
the larger planets, especially Jupiter.
Thus, when their course has been ac-
curately calculated, they are liable to be
drawn off into new orbits without our
knowledge or consent, and like Lexell's
comet (1770), they may never appear
again. So well is this habit of theirs
understood, that Prof. Forbes claims to
have located two planets too far beyond
the limits of our system to be seen by
any instruments which astronomers can
ever hope to have, revolving round the
sun (if memory serves us correctly) in
periods of one thousand and three thou-
sand years respectively, simply by means
of two groups of comets whose orbits
indicate that they were drawn into the
system by such planets.

Science has removed so many super-
stitious fears, that we ought to bear
patiently a scientific panic now and then.
But let us not forget the words of St.
Paul (2 Thess. 2: 1, 2): "Now we beseech
you, brethren . . . that ye be not soon
shaken in mind, or be troubled . . .
as that the day of Christ is at hand."
And let us not forget to see to it that
when He comes He may find us watch-
ing; not idly watching for Him, but
earnestly watching our own duty.

THE BIBLIOTHEAN FRATERNITY EXCURSION.

On Thursday last, the Bibliothecians
(a society formed while the Theological
Seminary was at Concord, N. H.), made
an excursion to Plymouth, Mass. They
arrived at the monument just as the
workmen were about to raise the statue
of Education to an upright position.
An offer of help was gladly accepted by
the foreman, who substituted heavier
ropes than those previously in use.
When all was ready, the venerable Pro-
fessor Merrill and the "boys" took
hold with a will. There might have
been seen the ponderous frame of Ham-
mond of New York East, in close prox-
imity to the lithe and agile Brown of
Wilmington, the stalwart Stevens of
Philadelphia, the diminutive Viele of
Troy, the robust Faulks of Newark, and
the slender Pilkington of New York
East. Two presiding elders brought
muscular arms to aid in the good work
— Widmer of Troy, and Ackery of
New York. China was represented by
Baldwin; and "the city that slitteth
apart" — Chelsea — by Gracy. Time
would fail us to tell of the gentle Glor-
over, the brave Brown (of Troy), the am-
able Andrews, the warlike Wagner, and
all the heroes, and poets and philoso-
phers who joined glad hands to right
up Education. Suffice it to say, that the
66,000 pounds of granite were lifted as
gently as a mother would lift a tender
babe, to an upright position.

The foreman thanked the theologians,
and expressed his opinion that they
were in their right place in elevating
education. The venerable professor
proposed three cheers for the artist and
the workmen, which were given with
hearty emphasis.

Pilgrim Hall, the old burial-ground,
and Plymouth Rock were visited, and an
excellent dinner partaken of at the Sam-
son House; and the Bibliothecian Frater-
nity returned like a giant refreshed
with Cocaine for the duties before them.
* * *

— Rev. L. D. Davis has prepared a very in-
teresting "History of the Methodist Epis-
copal Church in Newport, R. I." It makes
a neat little volume of 131 pages. It is not
the publication of bare church records, but a
remarkably well-written story of the begin-
nings of Methodism in this country; its intro-
duction into Rhode Island and Newport in 1790
by Jesse Lee; the organization of the first so-
ciety by Joshua Hall, in the beginning of this
century, and the striking incidents in the
church history from that period to the pre-
sent time. Would that every one of our old
churches had as accomplished a historian!
These local histories are full of interest.
They should be written before the fading of
the personal memories of those who were at
the foundation of things. We are heartily
obliged to the author for this entertaining and
instructive work.

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[ENTERED AT THE POST-OFFICE, BOSTON,
MASS., AS SECOND CLASS MATTER.]

ZION'S HERALD.

WEDNESDAY, OCT. 11, 1882.

To despise other men is evidence of
Pharisaism, and of one's neglect to cul-
tivate the better side of one's nature.
Hence Wordsworth wrote,—

"He who feels contempt
For any living thing, hath faculties
Which he has never used."

The surest, yea, the only way to ex-
clude scorn from one's heart, is to fill it
with that divine charity, that spirit of
heavenly love, which vanquisheth not
itself, is not puffed up, doth not behave it-
self unseemly, thinketh not evil, suffereth
long, and is kind. Beautiful char-
ity! Earth would be heaven didst thou
reign over all the sons of men!

That pastor who consents to the ad-
mission of members to his church with
an understanding that they can continue
to indulge in worldly amusements, is
guilty of conniving at the corruption of
his church. He lowers the standard of
Christian living which requires believ-
ers not to consent to, but to "crucify
the flesh with the affections and lusts."
That minister who told a young lady
that if she could conscientiously gratify
her passion for dancing, he would not
object to her joining his church, taught
another gospel. The lady did join his
church; and then danced more
than ever before. But was she a believ-
er after the pattern of those to whom
Paul said, "They that are Christ's have
crucified the flesh with the affections
and lusts?"

The parable of the good Samaritan
was a new revelation to the Jews, in
that it gave a new and undreamed of
meaning to an old commandment.
With them the term "neighbor" had
been a synonym for Jew. Christ made
it equivalent to "every man." In the
light of our Lord's interpretation,
"Thou shalt love thy neighbor as thy-
self," is indeed an exceeding broad com-
mand, including the fulfillment of every
obligation which each man owes to all
other men. What it implies is concisely
stated by our Lord Himself, where He
says: "Whatever ye would that men
should do to you, do ye even so to them."
Oh, happy world! when all men
shall put this beautiful law into their
lives.

Christianity has the one law of hu-
man progress.—It is the law of human
progress. The church must go forward,
or die. It cannot stand still and live.
It must always be doing better than it
has been doing. The standard of yester-
day is never high enough for to-day.
The doing of yesterday has lifted the
church up and enabled it to see a
broader application of Christian prin-
ciple and so required a higher standard
and given power for better living. This
law of progress adds to faith, virtue,
brotherly kindness, godliness, charity,
and evermore shows a diviner signifi-
cance and broader application of each
of these principles. It is a law of indi-
vidual progress, and of race progress by
individual growth. It requires every
man to be better than himself, to aim at
the highest he can see. Its end is more.
Its limit is beyond. To grow up
into Christ, our living Head, in all
things, sums up the infinite possibilities
of the soul, and fixes the standard of
individual attainment.

It is the exalted privilege of believers
to enjoy "fellowship with the Father
and with His Son, Jesus Christ."
This fellowship implies, among other
things, that as the Father and Son pur-
pose the purity of believers, so believers
are strenuously bent on the attain-
ment of that purity. Thus their aim
meets the Divine purpose, and is the
link of this sublime fellowship. It is es-
sential to it, and is so inseparable from
it that John solemnly affirms, "He that
saith I know Him and keepeth not His
commandments is a liar, and the truth is
not in him." What, then, can be said
of that man who while professing
"fellowship with the Father," does
deeds which heaven condemns, omits
duties which Christ enjoins, and fre-
quently places into which his Lord would
not enter? In the old Jewish Church
the prophet Amos asked such disobe-
dient souls this pertinent question:
"Can two walk together except they be
agreed?" The Christian professor who
knows that his walk is not in harmony
with the will of his Master, needs to
press a like inquiry upon his conscience,

saying to himself, "Since my life does
not agree with my Lord's desire to make
my soul pure, can I be in fellowship
with Him?" If his conscience be not
hopelessly seared, its response will be
an emphatic, everlasting No!

A distinguished foreigner who visited
this country some months ago, and at-
tended service in a large number of our
prominent churches, remarked that he
had rarely heard confession of sin as a
part of public prayer, in this country.
It is to be feared that this omission is
but a symptom of an unhealthy spiri-
tual condition. We do not confess sin-
fulness which we do not feel, and we do
not feel sinfulness because we have not
carefully thought of our spiritual condi-
tion. Perhaps the neglect of confession as a part of public
prayer (is it, also, omitted in private?)
prayer, tends to forgetfulness, and so
aggravates the disease out of which it
springs. The stern old Calvinists, if
they did take too low a view of hu-
manity and too harsh and hard a view
of God, had at least this merit—they
never forgot that they were sinners, nor
failed in public prayer to confess the
sins of the people. The pulpit, in
deference to the scientists, is giving up
prayer for material blessings—the
safe voyage, the needed rain, the fruit-
ful season, the staying of pestilence,
and the recovery of the sick. If, now,
on the other hand, the liberal view of
the goodness of human nature leads to
the omission of confession, we shall
soon have nothing left of prayer but
poetry and platitudes.

THE TRUE MEASURE OF SPIRITUAL LIFE.

We were struck, the other day,
with the different estimates of the
condition of the Unitarian denomina-
tion by a very intelligent lay mem-
ber of that church, one of our lead-
ing citizens holding a conspicuous
and important official position, and
that of Rev. Robert Collyer, as given
to a reporter of the New York Even-
ing Post and published in that paper
a week since. The former gentle-
man had noticed this as painfully
significant, in his opinion—the late
accessions to their church had not
come from their own ranks, but
from the surrounding denominations.
Their own people and their children
had, in noticeable numbers, wan-
dered away and found their religious
homes in the Episcopal and other
churches, while their depleted ranks
had been, in some measure, closed
up by volunteers from other religious
bodies. His theory was, that these
new recruits came from conscientious
convictions; that they could not ac-
cept, and had therefore revolted from,
the creeds of the orthodox
churches, but found intellectual rest
and a broader sphere of development
in the untrammelled freedom of a
liberal faith; while the Unitarian
disciples themselves pined for some
spiritual nurture which they did not
receive; they could not live upon
protestations against orthodoxy,
upon moral essays, treatises upon the
advances of science and civilization,
criticisms upon the social aspects
and incidents of the hour; they
hungered and thirsted for the Word
of God and the heavenly bread in
which alone the soul can find nourish-
ment. In this way he accounted
for the growth of the (so-called)
evangelical churches at the expense
of the Unitarians and the waning of
his own.

On the other hand, the eloquent
Dr. Collyer, formerly a Wesleyan
local preacher, takes a very optimis-
tic view of the present condition of
the same church. He sees, in the
growing charity of the hour, a sub-
stantial recognition of this church by
its orthodox neighbors. His prem-
ises were somewhat limited, indeed;
he had been invited this summer to
preach in a Presbyterian church,
and evidently had a good time, which
his orthodox hearers, naturally
enough, enjoyed with him. In ad-
dition to this, he had conducted the
funeral services of Dr. Dewey in a
Congregational church in Sheffield,
Mass., the doors of which would
have been closed against the depart-
ed minister in his life-time.

All this is a beautiful exhibition
of that developing Christian charity
which, while it clings with greater
tenacity than ever to the crimsoned
cross and the great central truths of
a redemption through Christ, recog-
nizes Christian tempers in others
whose creeds are defective, and its
own obligation to show forth the
gentle and loving spirit of the Mas-
ter. But Mr. Collyer closes his
hopeful intimations in reference to
his own denomination by saying:
"There will always be enough to do
of the sort of work we have done so
long as we are pioneers of the widest
and most gracious truth touching
God and our human life that has so
far been revealed to man; for, if I
believed any church had gone ahead
of us in this, I should want to rush
on after it with many more, and
ask to be taken in." That is, prob-
ably, the very thing which has in-
duced many from this church, in
the estimation of our learned lay

friend, to step out of their chariot
and run forward to one before,
where they could learn "more of
the gracious truth touching God and
our human life."

Is it uncharitable to ask the very
eloquent preacher of the "Church of
the Messiah," in New York, if he
honestly believes that the Unitarian
body in New York, or in any part
of the land, is in a better condition
to offer the world (or has done it
more effectually) a gracious truth
touching God and human life, than
the Wesleyan Church, which nour-
ished his mother and himself in his
early days in England, or the Meth-
odist Church in the United States?

Is he prepared to say that the highly
intellectual pulpit of his church is
more powerful to change the moral
aspect of the community than that of
his orthodox neighbors? Has Unitari-
anism any city desolations and abomi-
nations to show, which it has
redeemed, as Chalmers and Irving
did the awful lanes of West Port,
Edinburgh? Is there any portion
of any city in the world where Unitari-
anism has wrought out its moral
cures as, in the Five Points in New
York city, evangelical women, bear-
ing their "gracious truth touching
God and our human life," have done,
transforming a very hell on earth
to a decent, safe, and even inviting
neighborhood? Who have borne
these "gracious truths touching
God and human life" to every na-
tion under heaven and to every is-
land of the sea? Now, we would not
say an impertinent thing, but really,
Dr. Collyer, if you glory in "pioneer
work," as you say, and if you wish
to be in one of the churches, in the
advance, in spreading "gracious
truth touching God and human life,"
you cannot step down too soon from
your Pullman car. This only goes
to a few leading towns and cities.
There is a train, however, not so or-
namental, indeed, or comfortable,
that goes to the end of the route. To
the disciple of a divine, crucified,
and now exalted Saviour, "the field
is the world." The love of Christ
constrained him, for he thus judges,
if One died for all, then are all
dead; and that He died for all, that
they which live should not live unto
themselves, but unto Him who died
for them and rose again.

But we may well take home the
lesson of the thoughtful layman to
ourselves. We have nothing to give
the world that will satisfy it if we
have not a positive spiritual life
among us. This is all that will tend
to draw others from without into our
communion, or hold in loyalty our
congregations and our children. We
may have marked pulpit ability and
comparatively elegant church edifices;
our interpretations of revealed religion
may commend themselves to the
intellectual acceptance of our hearers;
we may even enjoy a remarkable
arrangement by which the freshness
of our public services is constantly
secured; but the only thing, after
all, that will permanently attract
men, will be our ability to impart to
them, with God's aid, spiritual
nourishment, and to assist them in
working out rich Christian experi-
ences. There must be life enough
with us to inspire the church to enter
upon personal work in the Master's
vineyard. Continued encroachments
must be made upon the unsubdued
world without. Constant fresh illu-
strations of the saving power of these
"gracious truths touching God and
human life" must be witnessed.
There is no pulpit on earth so attrac-
tive as a real religious awakening,
expressing itself in "pure religion
and undefiled," drawing out of the
darkness and wretchedness of vice
the abandoned and the lost, sending
human saints to comfort and succor
the widow and fatherless, to visit
the sick and the prisoner, and
prompting men and women, in every
way, to go about doing good. When
our views of "God and human life"
fail of securing these results, the
church is not prospering. But the
Gospel has not lost its energy;
Christian modes have not become
inefficient; the Spirit has been
grieved, and must be earnestly sought
with repentance and prayer.

The element now in the ascendant
is not that of peace. A portion of
the French press is making political
capital out of the Egyptian troubles
to stir up feeling against Germany for
its part in the matter, in secretly
backing the Sultan in his opposition
to the military convention with En-
gland, and then finally taking the po-
sition of peacemaker and intermediary
between them. The radical journals
find that it pays to keep up the feeling
in bringing grist to their mill, and
nothing better is to be expected from
them. The Gambetta organs espe-
cially know that their chief gains in
glory and influence by such policy,
and nothing else is to be expected
from them.

But it is quite significant to know
that the moderate press, such as
the *Siecle*, blow the same horn,
proving that the evil lies deeper than
has been supposed. This journal is
the organ of the coming man in
France, who is the president of the
Lower House—M. Brisson. He is
the only competitor of Gambetta, and
if he is in favor of active and open
opposition to Germany, then all the
radical and liberal elements will com-
bine on this question.

It is said that Grévy is sick and
discouraged since the late ministerial
crisis, and any morning he may take
a notion to say farewell to the
Elysée, when, doubtless, Brisson, and
not Gambetta, will occupy his warm
seat. When this shall be effected,
the hour will have struck for Ger-
many, for the cloud will inevitably
then rise in the distant horizon that
will grow into a tempest.

All the journals that are near to
the Foreign office and echo its
thoughts, continue to preach the glory
and might of England, and deride the
Sultan, giving to Bismarck all the
blame for the latter's fall. This is
clearly killing two birds with one
stone—gaining England's good will,
and making Germany responsible for
a failure. *La Paix*, which is under-
stood to be the organ of the Foreign
office, declares that England was
merely the ally of a prince against his
rebellious army, and not a hostile in-
vader of the soil—a doctrine which
it learns in the columns of the London
Times.

This is a popular view to take of
the matter in France because it tallies
with the doctrine taught by the French
in the invasion of Tunis—that it
was simply an intervention on the
part of France, with a view to pro-
tect the Bey against the rebellion of
his own subjects. The result was
what all predicted, namely, that France
would stay there, as she is doing;
and, therefore, logically, France ought
not to complain if England in her
turn were to find it necessary to re-
main in Egypt, in the interest of peace
and civilization. If England is let
alone, by the powers, in Egypt, then
France must have the same liberty in
all northern and even central Africa;
and thus the policy of the two coun-
tries may help them materially.

But other Frenchmen are wise
enough to see that this concession
means too much, for it gives to En-
gland new strength for her colonial
policy. If she possesses Egypt, she
has bridged her whole route to the
Orient, all the way from Gibraltar
to Bombay—Malta, Cyprus, Egypt,
Perim, Aden. All this France might
quietly allow, were England not
crowning her in another direction,
which is the route around the Cape
of Good Hope. A fierce struggle is
imminent between the French and En-
glish in Madagascar. The French
claim the control of the island over
the English at least, and every mail
to France brings hosts of complaining
letters about the treatment of the
French. But the new ministry is
averse to listening to them, because
they will not now break with En-
gland.

Clemenceau, the leader of the rad-
ical Left, complains, in his organ, that
this is a policy of letting every one
take what he can just now, and call it
peace; but it is a peace policy that
will end in bitter conflicts. To meet
this possibility, it is said that the first
measure of the opening session in the
French Chambers will be the demand
for a credit of six millions of francs
for the purpose of lighting the Tunisian
coast, building bridges across certain
bays, and sinking artesian wells in
some of the nearest oases. The plan
for these is already sketched, and from
this it is evident that they are laid
with a view to strategic advantages.
In the meanwhile this credit is to be
asked for the Bey of Tunis, who is to
pay the bills finally, while France
does the work. This policy is thus
very transparent.

The Tunisian tribes that have hith-
erto fought the French are giving up
the strife, and some 15,000 souls are
now begging for aid to retire to the
interior; and the French minister re-
sident in Tunis boastfully announces
the subjugation of the last tribes on
the Tunisian territory. These facts
show a perfect network of political

complications awaiting the next Cham-
bers, which convene the latter part of
October, and the weather signals al-
ready indicate storms. It will be a
miracle if Grévy shall survive them;
and the moment he withdraws, a new
element of hatred will pass from the
latent to the active state in regard to
Germany. Brisson, the coming man
already alluded to, is a very able
man, and too wise to run his head
against a stone wall, as did Gam-
betta, in regard to home policy. He
will make his capital on foreign
fields.

We have received and read with aston-
ishment and grief a marked newspaper,
entitled the *Southern Advocate*, published
in Athens, Tenn., by John F. Spence,
whom we suppose to be Rev. Dr. John
F. Spence, president of East Tennessee
Wesleyan University, whose earnest
pleas for his college have secured for him
in this vicinity very gratifying pecuniary
returns. A few weeks since, Zion's
HERALD, coming from the Independent
Episcopal minister (church North, not
South) in a daily paper from an Alabama
town, warning colored men against com-
ing to his church, declaring that it was
not intended for them, and their pres-
ence was not desired—an announcement
so brutal and unchristian that we do not
recollect ever having seen its parallel.
Now it strikes the northern Christian
mind is made evident by the criticism
last week of the *Morning Star*, the able
organ of the Free Baptist Church. The
editor says, referring to the incident:
"Now, it cannot be disputed that the
Methodist Church has a good grip upon
its ministry; and, in the name of our
civilization and Christian right, we ask
if this offense is to pass without some
ecclesiastical action?"

But what says the organ of one of the
institutions looking for its support, in a
large measure, to the Northern Meth-
odist Episcopal Church, in reference to our
reprobation of this open, immoral exhi-
bition of an antichristian spirit of caste?
It says this: "The sentiment of Zion's
HERALD is a remnant of fanaticism
which is rapidly dying out. It would
have been well had it never existed, and
the sooner it disappears, the better for
us all, North and South, white and
black"—which has very much the old
sound and flavor of Southern litera-
ture a quarter of a century ago. The
article seeks to confuse the ethical ele-
ment of the question by affirming that
it is not the mission of the Methodist Ep-
iscopal Church "to teach, or endeavor to
enforce, the social commingling of the two
races," an end which this astute Chris-
tian philosopher affirms to be an "absolu-
te impossibility." Not to express, at
this point, an opinion on this assertion,
the offense which we reprobated was not
simply refusing to advocate or permit
"the social commingling of the two
races," but was the deliberate locking
of the house of our one Heavenly Fa-
ther and common Mediator against His
children and our brethren, and forcing
them away from His sanctuary. It may
be agreeable, at present, even at the
North, for white Christians and colored,
as corporate bodies, to worship in sepa-
rate houses, but no northern church
would dare so far to shock the Christian
sensibilities as to publicly, in paper or
by notice, declare that the house of God
was not open to colored men, and that
their presence was not desired, or to
drive them away if they came to wor-
ship. Their presence is seen and wel-
comed in all our churches. But this un-
fortunate Methodist paper, misnamed
the *Advocate* (without it means leading
in retreat), Mrs. Partington-like, stands
bravely, but vainly, up against the inevi-
table Christianizing influences of the
hour. It declares that the educational
and evangelized work at the South must
be "forever conducted on separate lines,
and it is right that it should be so!"
Why must there be a different Gospel at
the South than at the North? Why is
the presence of a black man in a college
or church at the South more an offense
than in the United States Congress, in
the Methodist Ecumenical Conference,
in our schools, colleges and churches all
over the North and throughout Christen-
dom? We may not refuse to aid the di-
vided efforts to evangelize and educate
the two diverse races at the South, under
present peculiar conditions, but God for-
bid that we should aid in perpetuating
this hateful spirit of caste, and really
place upon our corporate seal and
dedication, by declaring, as the *Advocate*
does, that it has its sanction in human
nature, and that it is a divine and per-
petual distinction. If the sentiments of
the *Advocate* are really representative, it
is very evident that certain old, pre-
civil-war debates will have to be re-
newed on the floor of the next General
Conference.

The annual meeting of the American
Board is the great spiritual feast of our
Congregational brethren. It is the
one anniversary that never seems to
lose its interest or moral power. Every
annual Conference with us has its mis-
sionary meeting. This naturally divides
the interest and weakens the general
effect. But visitors from all parts of
the country throng to the meetings of
the Board. The platform is always
filled with the strongest names in the
denomination, as well as with re-
nowned missionaries temporarily in this
country. This year the meeting was in
Portland. It is calculated that it
brought 2,500 persons to that city.
Large provisions were made for gratui-
tous entertainment. The year closes suc-
cessfully, with a small balance in the treas-
ury. The Board distributed, last year,
\$651,403.84. The whole expense of
secretaries, agencies, and reaching the
fields of service, was only five per cent.
of the amount contributed; ninety-five
per cent. reached directly the objects of

all this Christian sacrifice and service.
How foolish and false all these sneers
that we hear at the outlays of mission-
ary money before any portion of it
reaches the heathen! The general sum-
maries of the work of the year, and
the special papers upon particular
fields, which have been presented at the
meeting, have been very interesting and
inspiring. When it was announced by
one of the secretaries that one hundred
thousand dollars more would be re-
quired for next year than the past, some
fifty thousand dollars of it were sub-
scribed at once, amid much fervent en-
thusiasm. This is one of the great
apologies for the Gospel. This giving
is not natural; it is not a product of the
human heart; it is born of the Holy
Ghost. There is no danger of the fail-
ure of Christianity while these fruits of
the Spirit are manifested. We heartily
rejoice in the noble work of the Board,
and bid it prayerfully God-speed.

—The Law School of Boston University
opened last Wednesday with a large new
class. An admirable practical address was
delivered to the young lawyers, by the Dean,
Judge Bennett.

Editorial Items.

—The Medford M. E. Church has at least
one *Willing Worker*, in its most and bright-
est "organ." We trust it will be the
means of inspiring many consecrated
hearts and busy hands.

—A new educational paper of a very high
order, edited and sustained by some of the
first educators and writers in the country, is
about to be started in Boston. It is to be
called the *American Teacher*. Mr. H. S.
Ballou, of 7 Beacon Street, is now seeking
subscriptions for the stock, with a good
promise of success.

—The Methodist Social Union opens its
monthly meetings for the season on Monday,
Oct. 16. The principal literary service will
be an entertaining lecture by Rev. V. A. Cooper.
His subject will be, "Afloat and Ashore."

—The New England *Historical and Genea-
logical Register* for October, has a fine por-
trait of the late Col. John Trull Hearst, with
a sketch of his life by his son, Dr. J. T.
Hearst. This number is crowded, as usual,
with a great variety of interesting antiquarian
and genealogical miscellany.

—The ninth annual meeting of the Wom-
an's National Christian Temperance Union
is to be held in Louisville, Ky., Oct. 25-28.
Miss Frances E. Willard, the president of
the Union, announces the meeting, in a jubila-
nt circular. She calls for a day of prayer,
that the benediction of God may rest upon
the meeting, to be held Tuesday, Oct. 30.

—Strange that such a brilliant institution
as the Seminary at Milton should invite its
pupil's "organ," *The Eclipse*, Never! It
should be changed at once. If it prefers an
astronomical title, take *The Comet*. It has
all the dash, and spread, and solid substance
in its head, of such a meteoric body. Long
life and much prosperity to it, any way! The
school certainly will never be eclipsed by
any of its peers.

—During the past week, early risers have
been amply rewarded by the glorious vision
in our eastern skies of the brilliant comet.
With its large blazing head and dense
train, it has formed a magnificent addition to
the grandeur of the skies. It only flashes
upon us for a day or two, and then flies away
upon its long parabolic curve. All hail,
and farewell!

—When King's Chapel was built out of
Quincy granite, the inhabitants of that town
were appalled at the quantity of stone which
was taken away. A town meeting was called,
to stop the foreign use of the stone, lest there
might not be enough left for foundations and
door-stones at home! The quarries have been
vigorously worked ever since, and there
has been no lack of door-stones!

—A man of Oriental birth writes, and
A. Williams & Co. publish, an interesting and
seasonable essay upon "The Eastern Ques-
tion," or, An Outline of Mohammedanism; its
Rise, Progress and Decay." The discourse is
clearly and sensibly written, and particularly
interesting from the Christian standpoint at
which the subject is considered and its well-
sustained intimations of the probable early
future of this wide-spread, successful and
persistent form of religious faith. The pam-
phlet is sold for 50 cents.

—The contents of the *Art Amateur* for Oc-
tober are—seven designs for plaques, tiles,
vases and panels; a quaint front-piece for a
portal; picture; Baudry's ceiling decorations for
the Vanderbilt mansion, London, and corre-
spondence; suggestions for amateur photog-
raphy; the Hamilton Palace collections; and
full chapters upon various departments of
household decoration, with fine illustra-
tions.

—Our readers connected with the Sabbath-
schools in Brooklyn, N. Y., are to be congrat-
ulated on the opportunity offered by Miss Hattie
N. Morris' normal course for primary-class
teachers. Her lessons are given in the parlors
of the Y. M. C. A., Gallatin Place, corner of
Fulton St., Saturday afternoons at 2.30
o'clock. Miss Morris is a rare teacher, now
at the head of a large public school. She has
made the Sunday-school work a specialty,
and for years, in New York city, had large
and appreciative classes in normal Sunday-
school instruction.

—We have read with profound emotion
Dr. Crawford's able portraiture of the late
Dr. A. M. Osborn, of the New York Confer-
ence, published in the *Christian Advocate* of
Oct. 5. The picture is not painted in too deep
colors. We knew him in his prime, when
pastor of the church in Middletown, Conn.
He was, every way, a man of commanding
abilities and of noble courage. His dying
triumphs, amid great physical sufferings,
were like the exalted emotions vouchsafed to
the glorious confessors and martyrs whose
bodies were given to the flames, but whose
spirits mounted in the golden chariot into
heaven.

—The papers announce the death of Rev.
Dr. Benjamin P. Brooke, a well-known and
very able preacher of the M. E. Church, of
the East Ohio Conference. He was for a
time in the ministry of the Episcopal
Church, but about five years since returned
to the church of his early choice. He was
very popular in the Baltimore Conference.
He died at White Hall, Va., of typhoid
fever, as he was accompanying an invalid
wife to New York for medical treatment.

—Rev. Edward C. Towne says that Mr.
Matthew Arnold quotes our Minister at the
Court of St. James, Mr. Lowell, as saying,
that his own nation (the United States) was
"the most common-schooled and the least
cultivated people in the world," which is
about the most scolding thing that an intel-
ligent American is recorded to have publicly
uttered in Europe. Mr. Towne has, in the
Index, a very able answer to Matthew Ar-
nold's criticism upon American culture.

—This week our city and State unite in hon-
oring the chief magistrate of the nation in a
formal reception. The Western Memorial
Service at Marshall is the occasion which
brings him hither. The Governor cannot go
to the citizen soldier of the State, and the city
proffers a civic reception. Wednesday and
Thursday will be public days, giving thou-
sands of our people and their children the
opportunity of looking upon the fine face of
President Arthur.

—The *Evangelist Index* says of the New
western University: "Perhaps at no period
in the history of the institution have its
prospects been brighter." Its debt to the
falling away. President Cummings' adminis-
tration has awakened the liveliest enthusi-
asm among both patrons and students.
Many improvements have been made, and
modes of study and conveniences added to
the buildings.

—The appropriate and able "Sermon
Commemorative of the Life and Character of
the Rev. Lyman Coleman, D. D.," preached
by Rev. Dr. Alfred H. Kellogg, in Easton,
Pennsylvania, has been published, by request
of the trustees of Lafayette College, of which
Dr. Coleman was a professor. He was also
for awhile a special teacher at Middletown—
an excellent scholar, a man of pure and gen-
tle life, commanding the respect and esteem
of all who knew him.

—Rev. Newell Culver, of the New Hamp-
shire Conference, after almost a score of
years of great physical suffering and heroic
endurance, has passed to his reward. In his
health he was a preacher of eminent faith-
fulness and power. Even when almost help-
less as a cripple and agonized by pain, he sought
in every way, by voice and pen, to do some-
thing for the Master's cause. Now he is, at
last, at rest. Heaven must have been sweet
to him and its repose the height of bliss!

—At a conference held in Pittsburgh, in
March, 1882, to consider plans for securing
the better observance of the Sabbath, a per-
manent committee from the various denom-
inations of opportunity to revise and urge
forward measures for the better observance of
the Sabbath. This committee now propose to secure
petitions from all the churches, and the com-
munity generally, to Congress, praying that the
Postmaster-General may be instructed to
make no more contracts for the carriage of
the mails on the Sabbath, and to provide
that hereafter no mail matter shall be col-
lected or delivered on that day. Here,
now, is an opportunity for earnest, practical
Christian work.

—We do not so much lament the absence
of the *Methodist* newspaper from our files
(although it will be missed), as we do the loss
of Dr. Wheeler from the editorial ranks. He
has proved himself to be one of the most
versatile, vigorous, pungent and sprightly of
the religious editorial corps. We cannot
doubt that his pen will be sought and kept
busy in some other editorial field. As Dr.
Curry, one of the ablest of our Methodist
writers and editors—there is no one remain-
ing able to draw his bow and to supply the
vacancy made by his retirement. The *Christian
Advocate* has purchased the list of its col-
league for the last score of years, and will,
doubtless, by its enhanced ability and
progressive spirit, destroy every lingering
regret over the subsidence of its neighbor.

—President Garrett, of the Wesleyan Con-
ference, England, found upon his hands this
year one of those young ministers for whom he
had no position as the work was arranged. He
felt that it would be a serious injury to them
to be left without work. He called upon the
church to forward to him contributions so
that he could employ them as extra laborers
where the work required it, but where it could
not secure to them a support. He did not call
in vain. The money came; all the young
men were sent into the field, and he found
he could give employment to as many
more if he had them. This is just what our
Bishops require. We have the young men;
we have immense and needy spaces in the
West and South; all that is needed is money
to set these vigorous and devoted men at
work. If our Bishops were in a condition to
make the call, there are scores of young men
who would eagerly volunteer to go.

—Matriculation day at the School of The-<

the first prize, \$6, for white
the first, \$3, for brown brea

Sunday do an aid to
Teachers and
Superintendents."
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